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A PROSPECT of ORATORY:

OR, THE

ART of SPEECHING,

Deduced from the Manner of the Celebrated

SERJEANT KITE.

Fuerunt & Superiore, & noſtro quoque Seculo, multi & Inſignes Oratores; inter quos tamen, neſcio quo pacto, noſter ille KITTIUS, *facile princeps evaſit.*

Incert. de Orator

DUBLIN:

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ADVERTISMENT.

THIS is to give Notice to all Gentlemen, Ladies, and others that have a mind to divert themſelves with an Hour or two's *Talking*, let them repair to the Printer hereof, who will direct them to the Author of the following Pages, a Pupil of the Never-enough-to-be-celebrated *Orator Henly*.

He Inſtructs in all the Choiceſt Methods of Speaking in *Private*, and *Publick*, and for a *Specimen* of his Abilities, publiſhes the following *Treatiſe*. He has entruſted to me, the Editor, the Manner of Advertiſing him, which thus I do, hoping for him the Encouragment, and Countenance of all the *Admirers* of *Oratory*: He has not as yet fix'd upon a ſettled Place for his *Lectures*, but upon due Encouragement will take, ſome one of the *largeſt* and *moſt Uſeleſs* Places in the City of *Dublin* for his School.

N. B. The Reader is to obſerve, that this is his fifth Lecture, and that in the following Pages, he ſpeaks as if to a Congregation of Pupils. Care will be taken to make the Room Convenient for the Gentlemen or Ladies, whom he ſhall have the Honour to Inſtruct.

No Footmen to be admitted without a *Ticket* and a *Livery*.

A Prospect of Oratory, &c.

LECTURE V.

IN the foregoing Lectures we laid down some Rules, which if closely attended to, and faithfully practised, might enable us to attain to a competent Share of that Action, which the *Athenian* Orator judge'd to be the very *Essence* of Oratory. We shew'd how the Voice was to be managed; how certain Conceptions required certain Notes; that Musick was not the smallest accomplishment of the Orator; and that Emphases properly laid, rouse and awaken the Minds of the Audience, and as it were force our Thoughts upon them. These Qualifications indeed teach us to repeat the Works of others with Exactness and Propriety, and to do Justice to the great Authors of Antiqityu, as well as those within our own Memory. But there yet remains a more noble and useful Enquiry, how it may be possible to acquire that Strength of Sublimity of Thought, and Magnificence and Harmony of Expression, by which the Works of some Men read over

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in Silence, unaſſiſted by the Allurements of Voice and Geſture, have been able to captivate our Minds, and triumph over our Reaſon itſelf.

And here the Queſtion would offer itſelf to be diſcuſs'd, Whether this Happineſs be not entirely owing to Nature, and whether Art has, at all any ſhare in it? But if there be no room for Art, it would be a vain and extravagant Undertaking in us to attempt to preſcribe any Rules or Directions in the Matter; we will therefore conclude, that tho' Nature ſhould happily form us for the Sublime, and inſpire into us great and elevated Ideas, yet theſe are to be heighten'd, and enflam'd by Art, and that we may by Labour, and Degrees, like the Lyon by continual laſhing his Sides with his Tail, work ourſelves into a pitch of Rage and Fury; and in this Opinion, we only ſubſcribe to the Deciſſion of that Excellent Critick *Longinus*, as you, and thoſe who are acquainted with the *Greek* Language may perceive by reading the Original, and as the more Illiterate Part of Mankind may diſcover from the Tranſlation by the Reverend, and Ingenious Mr. *Carthy* whenever he ſhall think fit to oblige the World with it.

The Subject of every Diſcourſe deſign'd for the Publick, ſhould be entirely Ethical; I would be underſtood to mean Ethicks in the largeſt extent of the Word, as comprehending every Duty that tends towards regulating our private Conduct, our Families, and the Commonwealth, tho' all Subjects may be reduced in-

to

to the following Diviſion; for we may call every thing that relates to the Conduct of ourſelves or our Families, *meerly Philoſophical*, and whatever reſpects the Commonwealth *Political*. To thoſe who are deſign'd for the Church, and whoſe Employment conſequently will make the *Philoſophical* Duties their only Object, I ſhall not at preſent ſay much: The *Art of Preaching* is very Simple and conciſe, and, I believe, may be comprehended in this one Precept, to tell the Congregation *what is their Duty*; *and what it is*, or in other Words, to *convince them that it is their Duty*.

We will at this time direct ourſelves to ſuch of you whoſe Advantages of Birth, Fortune, and Genius qualify you to ſerve your Country in a more immediate and Eminent Degree, and to whom the above mentioned Qualifications ſeem already to preſage a Seat in the High-Court of Parliament. We will endeavour to give you a Taſte for ſpeaking in *Publick*, and inſtruct you in the Eloquence of a Senator, that when at laſt the wiſh'd for *Burrough*, inſpir'd with an honeſt Zeal for the good of their Country, and gratefully remembering all the Beer and Ale by your means conſum'd, to the the great Encouragement of Trade within their Corporations, ſhall have return'd you for their Repreſentatives, you may be able to ſerve this Nation like your worthy Predeceſſors, and that when the World ſhall talk loudly of your Vertues, Prudence, and Penetration, and above all of your Eloquence, I may not alſo be without my ſhare of Praiſe; but for the Pains

I ſhall

I ſhall now take, hereafter find myſelf *Amply Rewarded*, by conſidering, that the Brightneſs of your Character muſt neceſſarily reflect a Luſtre on him who had once the honour of being your Tutor.

I perceive I have engaged in a very arduous Task; a Task which even now makes me tremble with Apprehenſion, and to which I ſhould by no means be equal, but that a very fortunate Thought ſuggeſted to me to copy the Manner of no leſs a Man than *Ariſtotle* himſelf. That great Philoſopher having undertaken to publiſh a Treatiſe of Criticiſm, and to lay down Rules for Epick Poetry, inſtead of advancing any thing of his own, he with great Modeſty opened all the Beauties of the Divine *Homer*, and propoſed them as ſo many general Rules or *Theorems* of Poetry, (if I may be allowedt he Expreſſion.) This Method we alſo ſhall imitate, and though many great Orators have appeared in our Senate ſince the Days of the Revolution of the Government of theſe Nations, yet we know of none in whom the graces of Elocution ſeem to be ſo entirely comprized, as in the Inimitable Serjeant *Kite*. Therefore whatever Strokes of Oratory deliver'd by him, we ourſelves have been Ear-witneſſes of, or whatever we have receiv'd upon the Fame and Credit of others, as far as they ſhall recur to our Memory, we ſhall reduce into Precepts, and lay them down as the brighteſt Originals, and cleareſt Sources from whence the moſt copious and rapid Streams of Eloquence may be deriv'd.

The

The first Beauty we shall take notice of, is that of the *Difusive* or the *Beauty* of *Repetition*, and it consists in this, that a number of Words as may be three, four, five, six, Seven, be join'd together with the same Particle before them. To this we have given the first Place, because it is of singular use in all Exordiums; for least the Attention should not be suddenly and immediately engaged, it will be very proper to *Parade*, and dwell upon something in the Beginning, and by that means, 'tis more than probable that every Word will be taken notice of by some one or other. Innumerable Instances of this kind the Illustrious *Kite* furnishes us with; but for Brevity's sake one shall suffice: *without Favour, without Affection, without Prejudice, without Hopes, without Fear, I shall unaw'd, undaunted, unbiass'd proceed to lay before you*———

We will consider in the next Place the *Climax*, especially the backward Sort, or that which descends gradually, by Men of Art term'd the *Anticlimax*, as in this Instance of our *Irish Cicero*, *Ab ævo in ævum, ab anno in annum, a mense in mensem, a septimana in septimanam, a die indiem, ab hora in horam, a momento in momentum.* In this Case when by the Sublimity of his Genius he had transported us high in the Air, and amidst the Clouds, that we may not be terrified and started at the Suddenness of the Descent, he gently leads us down as it were from an high Garret by an easy Flight of Stairs, till having at length arriv'd at the Street-door, we turn up our Eyes

with

with Pleaſure, and contemplate the Precipice and *Giddy Height* from whence trembling, and with aking Eyes, we lately looked down.

It is alſo no mean Embelishment to bring two Ideas together that are in Nature incompatible; But this I think will come in with the greateſt Grace in the Caſe of *Extenuations*: As were I to ſet any particular Claſs of Men in the Nation in a contemptible Light, I wou'd not ſay that they had no Eſtates, or that they poſſeſſed no conſiderable Quantity of *Land* in the Kingdom, nor would I meaſure their Freeholds by any Denomination of Plane or Superficial Quantities, as is uſual in thoſe Caſes; but with our Orator I would affirm that they had not a *Line of Land*, who while by his wonderous Subtility and profound Skill in the *Mathematicks*, he made Surfaces *Revolve* and flow back into Lines their firſt Terms; in a Moment Hills Meadows Rivers and Woods became *negative Quantities*, and *vaniſhed* away.

Every one knows the Excellency of Metaphors, and we have all experienc'd in reading the Poets, the inconceivable Delight it fills the Mind of Man with to ſee *two Ideas which have the leaſt agreement brought together to form Viſions delightful and full of Variety.* This always happens in Metaphorical Expreſſions, and this is the Definition which Mr. *Locke* gives of it in general; ſo that if his Definition be perfect, it will follow, that Wit and Metaphor, are *Convertible* Terms; that is, Wit is no more than Metaphor, and that Metaphor, is Wit itſelf: Now if a ſingle Metaphor

phor is ſo great an Ornament, how muſt we be delighted, if in the ſame Expreſſion we can find Metaphor riſing upon Metaphor, which I think, we may be allow'd to call the Hyper-metaphor. Every body ſees from the above Definition, and Concluſion, that this is nothing elſe, than Wit upon Wit; in this the Noble *Kite* boaſts a peculiar Felicity. If he ſpeaks, for Example, of ſome Perſon that had injur'd his Character, he is not contented to ſay in a *Vulgar*, or *Single* Metaphor, that he wounded his Reputation, but he makes him draw his Sword upon it. If we look narrowly into this *Double flow'r* of Rethorick, we ſhall find that it is not only very delightful, but alſo very artful; for it gratifies the buſy Mind of Man, that is always pleas'd in employing it's Sagacity, to find out what can be the Senſe and Meaning of the Terms, and afterwards exults and prides in the Diſcovery.

Mankind, at firſt view, have laid it down as a Maxim, that no one is to liſten to him who does not himſelf know what he is ſaying; and we ſhou'd all have continued to have thought ſo to Eternity, had not the Example of our *Tully* convinced us to the contrary. On a Day when the Senate were engaged in a deep and important Debate, he came in, and declaring that he knew Nothing of the Matter, begg'd leave to give his Opinion, and ſpoke with great Judgment, and Perſpicuity for one whole Hour, to the unſpeakable Satisfaction of all preſent, who in a Rapture cry'd out, Ye juſt Gods! if he can ſpeak ſo charmingly when

he is profeſſedly ignorant of the Subject, may we not expect that he would appear like *Jove* in the Synod of the Gods, if he but once knew what it was he was ſaying.

Need we prove of what uſe a Number of Queſtions are in a Speech in publick? as, *what? why? wherefore?* &c. do they not ſhew ſome thing ſudden and dangerous, and call for our utmoſt Attention? Beſides do they not give the Queriſt an Opportunity of anſwering and reſolving his own Queſtions, which perhaps no mortal Man beſides himſelf wou'd ever be able to do.

The laſt Beauty we ſhall mention, is the *Beauty of Quotation*, which conſiſts in interweaving into our Diſcourſe, Lines and Sentiments taken out of the Works of the Poets; but we ſhou'd quote from thoſe of our own Language, becauſe they are moſt intelligible, and moſt commonly from the Dramatick Writers, becauſe they are Univerſal. How does every Man feel his Soul ſtruck within him with the higheſt and moſt tranſporting Delight, when he hears Divine the *Kite* introducing upon every Occaſion the moſt *Splendid Sayings* of our inſpired Forefathers, and our excellent Contemporaries, and repeating them with all the Vehemence and Action of the *Roman Roſcius*, or our own late celebrated Countryman Mr. *Elrington*? Are we not over power'd and aw'd, and do we not almoſt behold the tuneful Souls of thoſe Heroes coming down from *Heaven*, and leaving for a while the Choir of *Apollo* and the *Muſes* to bear Teſtimony to their Darling,

ling *Kite* and give their Suffrage to all he ſhall propoſe.

There are beſides theſe, innumerable other Ornaments of an inferiour, or ſecondary Rank, which we ſhall entirly leave to your own Obſervation to diſcover. Thoſe which we have already mentioned, are the Principal, and as one may ſay, the ſtrong and lively Colours in which all his Images are painted, while the others ſerve only as Shades to ſet them off. At preſent we have not been ſo full as the Copiouſneſs of the Subject wou'd admit, the Compaſs of our Lecture only allowing us juſt to name over the ſeveral Beauties, to define them, and to illuſtrate them by an Example, but we ſhall reſerve a more ample Diſcuſion for a ſeparate Lecture on each Head during this Courſe. Upon the whole I think, we may propoſe this general Rule for making Speeches, upon the Plan of our Orator.

Take one hundred Pounds of Words, ſeventy-five Pounds whereof, at leaſt, muſt be ſounding, and harmonious, (and may be procur'd by the laſt general Rule, or the Rule of Quotation) *one Ounce of Meaning* (which will certainly be found in the ſaid Quotation) *and half a Scruple of Judgment to connect and cement the whole. All theſe order and diſpoſe according to the ſeveral Rules aforegoing, and lay them up for Uſe.*

N. B. If the ſpeech is to be more, or leſs, long, or ſhort, the Quantities may be encreas'd or diminiſhed, the Proportion always preſerved.

But as this Scheme requires a very nice Calculation, and a more than ordinary Skill in Arithmetick, we will propoſe to your Imitation, the laſt Speech which the famous Mr. *Kite* ever made in the Senate; a Speech comprehending all the Beauties which we have already conſidered, and part of which we have already anticipated in ſome of the Examples. I will read it over to you with Pleaſure, entreating your Attention, and aſſuring you that it will not be without its Reward.

Mr. ———

WITHOUT being inform'd, without being acquainted, without knowing any thing of the Matter, when I behold this Auguſt Aſſembly, ſo very ſerious and intent, I cannot but offer my Sentiments to their Conſideration, which I ſhall do without Favour, without Affection, without Prejudice, without Hopes, without Fear, unaw'd, undaunted, and unbiaſſed. Within theſe few Days I have ſpoke very often in this H———e H———e, but when I am to ſpeak for the good of my Country let me never be Silent, let ſpeak [a] *ab ævo in ævum, ab anno*, &c. I call my own Conſcience to witneſs that I never deſerted her Intereſt, and that ſhe is the only Care that ſits cloſe at my Heart.

(b) *From Even till Morn, from Morn till Shades riſe, from Evening till the Morning dawns again.* I cannot aſſure to myſelf every one's Attention, but for all that I muſt do my Duty; 'tis on our concurrent Aſſent, as

(a) Latin. (b) Tragedy.

on

on a firm Baſis, that the Peace and Security of this Nation muſt depend: Whether we ſhall ever ſee that deſir'd Effect, I cannot ſay; this I can ſay with Peace of Mind, (c) *Liberavi animam*, and yet, I am too well aware that I am aim'd at by the keeneſt Shafts of Envy and Malice; but why? wherefore? upon what account? May I die if I know, unleſs I anſwer with the Poet (d) *Uror enim fulgore meo*; but there will come a Time when Malice and Envy ſhall ſleep in the Grave, the Scene will be entirely chang-ed, there no one will *draw his Sword upon my Reputation in the dark*, and

( ) *The firm Patriot there*
That made the Buſineſs of Mankind his Care;
Tho' here by Faction, Strife, and Envy croſt,
Shall find the gen'rous Labour was not loſt.

But I believe we are not come here by the way of (f) *paſſe le temps*, we are come up-on Buſineſs of an high Nature, and you all know (g) *That buſineſs muſt be followed, or be loſt*; and let no one deſire to poſtpone it, and ſay To-morrow we will tranſact it; I ſay, De-lays are dangerous, and that

(h) *Tomorrow, to morrow, and to morrow*
Steals in a ſlow unheeded Pace along.

I ſee ſome of the Ladies in the Gallery are pleaſed to be very merry, but Them I do not regard; they are to be inform'd that the Webb and Diſtaff, is their Province.

(c) Latin. (d) Latin. (e) Tragedy.
(f) French. (g) Comedy. (h) Tragedy.

I muſt

I muſt inform you that the Papiſts are a very dangerous ſet of People, 'tis well that they are not arm'd with Affluence, and Authority, and that they have not a *Line of Land* among them; Diſobedience, Rebellion, and Treaſon, are Articles of their Faith; they come with the Word of God in their Mouth, but they wou'd carry (k) *A two-edg'd Sword in their Hands*, did not the Wiſdom of the Legiſlature diſarm them. But for the mild, and peaceable Sectaries *Fellow Citizens* and *Brother-Proteſtants*, to *burthen* and *oppreſs* them (l) *hæc eſt ærugo mera*, but ſome Men are pleas'd to be very nice, and like the Coachman in the *Haunted Houſe* (m) *Stumble over a Spirit*, or in other words *over a Straw*, whilſt others on the contrary, pretend to have a Genius active and ſearching, and wou'd paſs on the World for Men of uncommon Penetration, while they believe things upon Grounds, and Reaſons that ſhould make them doubt; and *vice verſa*, they put me in mind of my Countryman in the Stage Coach, who wou'd not believe that the Courtezan's falſe Jewel, (n) *was a Diamond only ſhe herſelf told him ſo.* Wonderous Strength of Mind! May the Gods bleſs me rather with Ignorance, than ſuch affected Knowledge, for I believe it will be readily granted that (o) *where there is no Law there is no Tranſgreſſion.* For which Reaſon t'other Day I was much offended to hear ſome of this H——e H——e

(k) Scripture. (l) Latin. (m) Comedy. (n) Farce. (o) Scripture.

make:

make several Inuendoes and Insinuations much to the Prejudice of the Gentlemen of the *long Robe*. But my *Brother* S——*n* (p) *born to grace the Robe he wears*, made a very elegant and vigorous Defence; I myself have the Honour to be of that Profession, and I with every other Lawyer in the Nation will be bold to say, (q) *for Conscious Merit is allowed some Pride*, that it is to *Us* you owe the Security of your Fortunes, Lives, and Liberties. We have lately pass'd a very wholsome and salutary Law relating to Clandestine Marriages, you all know that (r) *Virgins are like the fair Flower in its Lustre*, tender, sweet, and innocent, they must be guarded from (s) *the rude Hand of Violence*, and above all kept out of the Reach of (t) *Man, the fell destroyer Man!* If there was not a Law of this Sort to secure them to their Parents, I should then indeed wonder with the Poet (u) *That any Man alive should ever rear a Daughter*.

In the last Place the Clergy of this Kingdom are very medling, enterprizing Men, and we are always to be on our Guard against their Intrigues and Designs. There is no one here can be ignorant how many great and important Revolutions have been brought about heretofore, (w) *Calchante ministro*, which will be more applicable to the *present* Times if we translate it *by Calchas the Minister*: And here let no one tell me that ours are Christian Priests

(p) Poetry. (q) Tragedy. (r) Opera.
(s) Tragedy. (t) Tragedy. (u) Opera.
(w) Latin.

and

and (x) *Honeſt tho' they were Black*, for I will anſwer him that (y) *Prieſts of all Religions are the ſame*, they preach Abſtinence and a Contempt of the World to us, but (z) *Oh Heavens and Earth!* do we ſee any Men ſo worldly and rapacious as themſelves. They do well indeed to endeavour to perſuade us to deſpiſe the Pomps and Vanities of this World, that they may be left entirely to themſelves; but if this were the Caſe we ſhould ſoon have Reaſon to complain of them as the *Pariſh Child* does of the *Church Wardens*, that (a) *They keep the Silver and gives us the Farthings*. Since this is Evident, what are we to do? We are to be Vigilant, to be Watchfull, to be Wary, that the great and venerable Council of the Nation be not over-reached by this canting Tribe, and in all our Debates and Deciſſions we are to keep up that Dignity which becomes ſo awful an Aſſembly.

(x) Tragedy. (y) Poetry. (z) Tragedy. (a) Tragi-Comedy.

FINIS.